

*With respects of the writer*

THE MATURE CHRISTIAN, RIPE FOR HEAVEN.

A

DISCOURSE

DELIVERED AT THE FUNERAL

OF

MRS. SARAH LORD DANIELSON,

WHO

DIED IN WEST KILLINGLY, APRIL 24, 1852,

Aged 83 years.

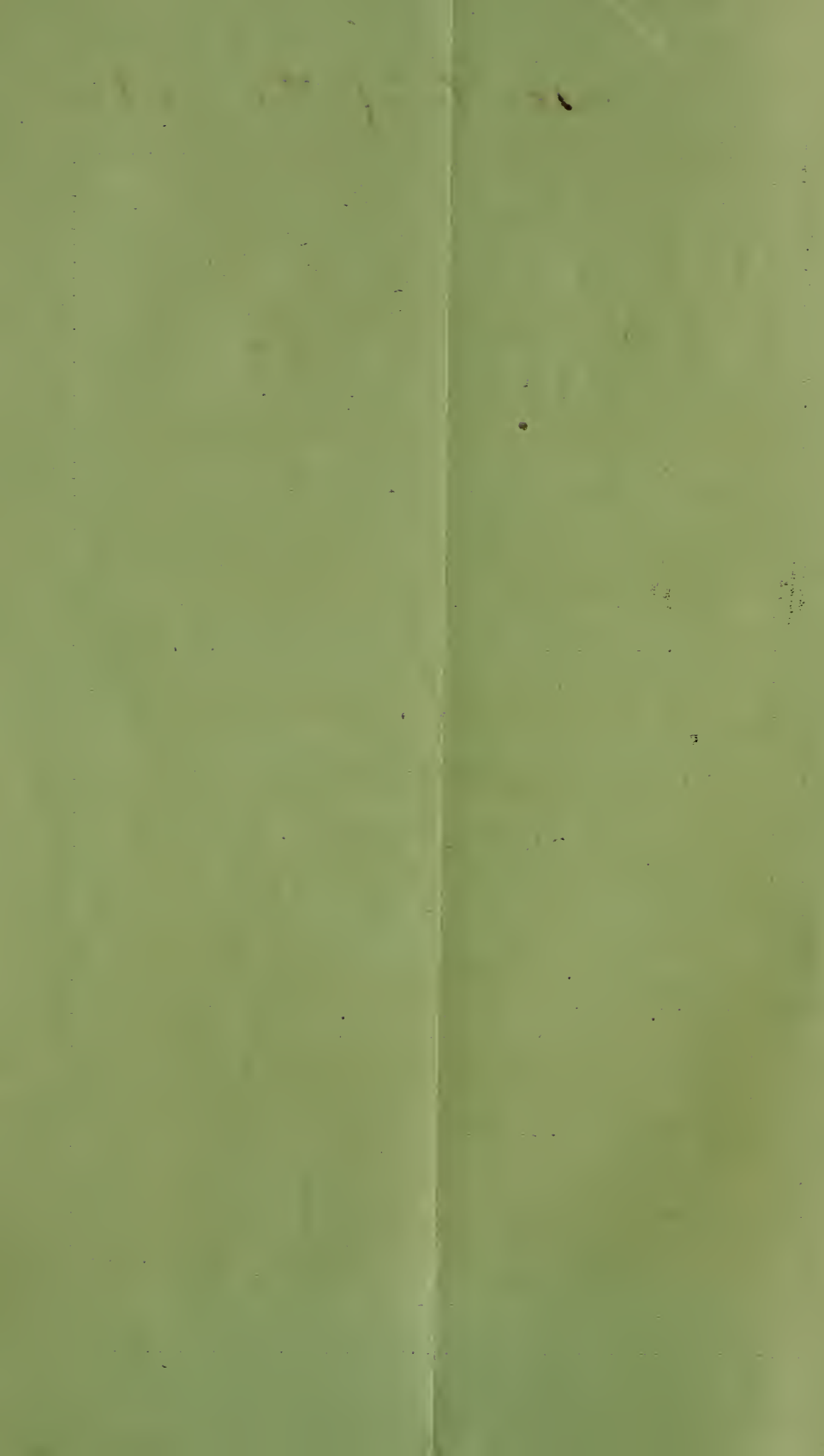
BY

REV. THOMAS O. RICE,

PASTOR OF THE FIRST CONGREGATIONAL CHURCH,  
West Killingly, Conn.

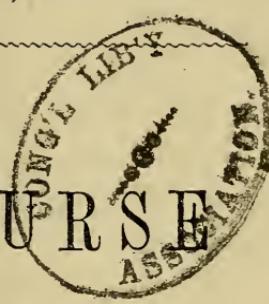
PUBLISHED BY REQUEST.

DANIELSONVILLE:  
FRANCIS E. HARRISON.  
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The following discourse is respectfully dedicated to the children and other numerous relatives and friends of the deceased, by the author.

## DISCOURSE.

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THOU SHALT COME TO THY GRAVE IN A FULL AGE, LIKE AS A SHOCK OF CORN COMETH IN IN HIS SEASON. JOB V. 26.

In what immediately precedes these words, Eliphaz is reminding Job of the happy consequences of making God his friend. Though afflicted, he should be a happy man: God would befriend, support and deliver him in trouble; in a time of famine and desolating judgments, he should be the object of special divine protection; even the beasts and stones of the field should enter into a covenant of friendship with him, and be tributary to his comfort; his family should be a source of happiness to him; and, finally, in a good old age, having passed through the Spring, Summer, Autumn and Winter of Life, he should come to his grave in peace and honor, mature for heaven as a sheaf of grain is harvested when it is fully ripe. Among the list of temporal blessings promised in ancient times, long life held a conspicuous place. Nor was this a promise to be valued only by a rude people and carnal minds. Who would not delight to reckon the following among those precious promises under the christian dispensation which are neither few nor small: "Ye shall build houses and inhabit them; and ye shall plant vineyards and eat the fruit of them. Ye shall not build and another inhabit; ye shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." What devout christian cannot with feeling, and may not with reason, pray with the Psalmist, "O! my God, take me not away in the midst of my days," before my plans are matured, the work thou gavest me to do,

is done, and the fruits of righteousness are ripened in my life. If, however, the providence of God do not permit us to live to old age, yet if the grace of God enable us to fill up our lives with duty and usefulness, to do the needful work assigned us and to be satisfied with the time allotted us, we may be said to come to a full age. When, through divine assistance, men accomplish the great end of their being, the child dies a hundred years old.

“That life is long which answers life’s great end;  
The man of wisdom is the man of years;  
In hoary youth, Methuselems may die;  
Oh! how misdated on their flatt’ring tombs!

Coming to the grave in full age, then, while it primarily contemplates length of days, implies evidently what a long life furnishes the means of acquiring, namely, full growth in the divine life, or manhood of christian character. The text, then, as well as the occasion, suggests for our contemplation this topic :

THE MATURE CHRISTIAN RIPE FOR HEAVEN, AS THE YELLOW GRAIN FOR HARVEST.

By maturity of christian character, we are not to understand that perfection which implies the absence of all sin. This indeed is the standard to which we are to aim, and to the attainment of which we are to bend all our energies. But that perfection will not be attained till we cease to say, “Forgive us our debts as we forgive our debtors,” and all our prayers are changed to praise.

But the ripeness of which we now speak, consists rather of the presence and full growth of all the essential constituents of the christian character. Some scriptural statements will place this subject clearly before us. We have one in the prayer of the apostle for his Ephesian brethren ; “ For this cause, I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man : that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is

the breadth, and length, and depth and height, and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fullness of God." An embodying in one's religious state of all the spiritual ideas contained in the different expressions of this sublime prayer, constitutes maturity of religious character, the fullness of the Christian, the earthly perfected state of the good man. We say that vegetable productions are ripe when they have reached their full size, and possess all their qualities in a perfect state. We speak also of the maturity and ripeness of manhood, by which we mean that the bodily members have attained their full growth and strength, that the mind is enriched with varied knowledge, and the understanding and judgment, the imagination and memory, have all been chastened and strengthened to a high degree by exercise. So when we speak of the mature Christian, we mean the possession and full development of those traits which are essential and ornamental to, the life of faith in the human soul.

What then are the essential constituents or elements of a completed christian character? We say that water is composed two elements, Hydrogen and Oxygen; that vegetables are composed of seventeen principal ingredients, or proximate principles; that the rocks are mainly composed of silex, lime, alumina, and magnesia. In like manner, there are elements that make up, or constitute the mature or ripe Christian. What are they?

ONE is Knowledge. Hence we are exhorted to grow in knowledge; and to leave the first principles of the doctrine of Christ and go on unto perfection, or a perfect acquaintance with the whole christian scheme. The doctrine of Christ, like other sciences, has its first principles, its alphabet. Would we make progress, and arrive at a full stature of christian men and women, we must not always dwell on the alphabet of Christ. When the child has learned the letters, he proceeds to put letters into syllables, and syllables into words, and words into sentences. From simple sentences, he advances to what is more difficult, till he can understand the truths of abstruse science. Do we enter on

the study of mathematics? We first learn a few axioms. But we must not linger here. We must leave these first principles, not in the sense of denying or abandoning them, but keeping them in mind, we must go on to what is more difficult.

So in religion. We can do nothing without first principles : but when these are mastered, we must go on to subsequent attainments in religious knowledge; for while knowledge is not piety, yet piety cannot be in advance of knowledge. The superstructure of a well developed religious character has its ground work in religious knowledge. Our present attainments, then, should be mere stepping-stones to future attainments, for religious knowledge is not only a constituent element of a completed christian character, but an indispensable means of obtaining it. God has always employed knowledge as a means of promoting holiness in the hearts of his people. He has given them his word, and appointed men to instruct them and to feed them with knowledge and understanding, to the intent that they may attain a high degree of moral excellence. Accordingly we read, "He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." He who aims at the attainment of a high degree of moral excellence, must forget the things that are behind, and reach forth to those that are before. His motto must be, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus." It is said of that wonderful man, the elder Edwards, that he studied the Bible more than all other books together. The scheme of redemption is to be not only a theme of song, but the subject of study through eternity, for the redeemed in heaven. The angels desire to look into these things.

ANOTHER element essential to maturity of christian character is experience; deep, thorough experience. The truths of religion are

not simply to be studied and understood like the wonders of Astronomy, or problems in Mathematics, or facts in Natural History, but they are to be felt. Religion is a subject to be experimentally understood from beginning to end, and it is worthy of being remembered, that the clearness of our intellectual conceptions of religious truth, depend much on the depth and thoroughness of our experience. This explains a fact which is often witnessed, and to some may appear unaccountable; a gifted mind not unfrequently perceives divine things like him who saw 'men like trees walking,' or even more dimly; while the unlettered peasant apprehends them with the clearness of noonday. Sometimes the rural laborer or poor domestic has a clearer insight into the meaning of a portion of scripture and finds in it irresistible power and inexhaustible comfort, while the very same passage is given up as an inexplicable mystery, or overlooked as unimportant by some lettered champion of a merely scholastic Theology. "Oftentimes our rustic divines, the patriarchs of our valleys, will travel farther into the depths of a divine mystery than those whose minds are disciplined by study, and enriched by learning." Why is this? What is the solution of this curious fact? Simply this; the one has an experimental acquaintance with the Bible, the other has not. Let a young Christian read Bunyan's *Pilgrim's Progress*, and in the Pilgrim's setting out, and in the difficulties encountered in the early part of his "progress," he feels a particular interest.—"How natural!" he exclaims. He knows it is true, because he has felt it; but soon the description becomes less intelligible, if not less interesting; he sees things more dimly. Now let him close the book and go on his way rejoicing in the divine life, constantly advancing toward a ripeness of character and meetness for Heaven, for five, eight or ten years, and read it again. He now follows the "Pilgrim" with peculiar interest much farther in his "progress" than he did before, and listens to his conversation with the feelings of Samaria's daughter who said, "Come, and see a man who told me all things that ever I did." Once more, let him read this book when he has lived and walk-

ed with God, till gray hairs are upon him, and he can say, "I have fought a good fight, I have finished my course, I have kept the faith," and with the peculiar interest which arises from recounting the joys and sorrows which one has known by experience, he follows the Pilgrim to the "land of Beulah," where "the celestial city is full in his view," and even to that river which has no bridge, and which flows between that heavenly land and ours.

Now what is the explanation of this increase of interest and clearness of vision in tracing the steps of the "Pilgrim" from the City of Destruction to the New Jerusalem? Simply this; his experimental knowledge of religious truth has been constantly widening and deepening, till his heart has become like the crucible of the laboratory, into which one ingredient after another has been thrown, till the whole of religion has been subjected to the test of experience. A traveller gives us a delightful but truthful description of the surrounding scenery from the top of some high mountain, steep and difficult of ascent. When we have toiled part way up, we may, perhaps, catch a glimpse of the opening prospect, and have some imperfect idea of its beauty and magnificence; but we do not fully realize the truthfulness of the description till we have reached the summit, and our eye sweeps over, and takes in the whole prospect which that summit gives us. So if we would possess clear views of religious truth, and attain a religious manhood, we must toil up the mount of experience.

THE third essential element which goes to make up the mature Christian, is the proportionate or symmetrical development and full growth of the christian graces.

The more prominent of these are enumerated by the Apostle in the following sisterhood; "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." We must take care not to make a practical, but fatal synecdochy in religion by putting a part for the whole—one visible grace for the entire christian character. Having believed on the Lord Jesus Christ, giving all diligence, we should "add to our faith,

virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity." If a man has faith only—if in the last hour or moment of life, he believes on the Lord Jesus Christ, he has a saving grace—a grace that secures his vital union to Jesus, and his final, everlasting salvation; and yet he has not a completed christian character; his spiritual life is not completed till his faith is attended by the whole train of graces, and crowned with the constant influence of that one which is greater than all the rest, charity.

All the graces must unite to compose so excellent a character as a full grown Christian; no one must be wanting, for this would demonstrate a radical defect in all the rest; "whoso offends in one point is guilty of all." These graces should coexist or be grouped together like the different parts of a painting upon a canvass, each having its appropriate place and strength of coloring. True, there are diversities of operations, though it is the same God who worketh all in all. There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. "For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit: to another, faith by the same Spirit; to another, the gift of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues. But all these worketh that one and the self-same Spirit dividing to every man severally as he will." Hence we see some believers remarkable for the strength of their faith and endurance in trial, even unto death; others for their prudence and wisdom in spiritual things; for their knowledge of the mysteries of the truth; for their liveliness and activity in duty; for their patience, meekness and gentleness; for their submission to the will of God; for their inward spiritual life, or outward usefulness to the Church and the world. These graces are distributed to Christians according to their circumstances. Hence too,

he who is endowed with one grace to a remarkable degree, is not to undervalue him who has another, since the Giver of both is the same. He may have graces not less pleasing to God, and useful to men, than those we possess. Do we possess a warm and zealous temperament? We may not despise him whose endowments are more calm and placid than our own.—He who creeps as a snail in humble silence, may by one lift of divine power, get into Heaven before us, and perhaps be raised to a higher seat than we. Our present endowments would not qualify us to grapple with the spiritual despotism and outrages in Europe two hundred and fifty years ago, neither were the Reformers altogether adapted to the work to be done now.—Rough saws and ponderous axes will not polish and smooth, neither will knives and razors cut down forests. There is a beautiful and useful variety alike in the productions of Nature and the works of Grace.

Aside however from this diversity of graces in believers, given to every man to profit withal, there is at the present time, it is believed, a tendency to exalt some one Grace, almost to the entire neglect of the others. This produces one-sidedness of religious character. Some make advances in showy graces, others rise high in cheap attainments, while they are sadly deficient in the more solid graces, which involve self-denial and cost personal sacrifices. From the course pursued by others, you would suppose the whole of Religion consisted in knowledge, or moral courage, or almsgiving, or faith, or prayer, or any other single grace. But this is not maturity, or ripeness of christian character.

The manhood of Piety implies a symmetry of character: a proportionate development and exhibition of all the graces of the Spirit, even the ornamental, as well as the essential—the things that are lovely and of good report. When the human body lacks some of its members, or exhibits others out of due proportion; if for example, there are no arms, or the arms are as big as the body itself, we call it a deformity, a monstrosity. The perfection of the human frame implies the proportionate

and full development of all its parts. Our idea of perfected fruit embraces a full size, a good form and a high degree of its peculiar flavor. So the maturity and perfection of the divine life in the soul of man, implies the maturity of love, the maturity of faith, of zeal, of patience, of liberality, of meekness, of every christian grace. Such then is the manhood of piety, the ripeness of the christian character and life. Its elements are knowledge, experience and a complete and symmetrical development of all the graces of the Spirit. Possessing these, *Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.*

Having now pointed out the essential elements which, when put together, make a mature Christian ripe for Heaven, as the yellow grain for harvest, I remark :

1st. The attainment of this completeness and maturity will afford a beautiful and venerable spectacle. There is a natural beauty in the eye, the

“Throne of expression, whence the Spirit’s ray,  
Pours forth so oft the light of mental day.  
Where fancy’s fire, affection’s melting beam,  
Thought, genius, passion, reign in turn supreme.  
And many a feeling, words can ne’er impart,  
Finds its own language to pervade the heart.”

There is a natural beauty in the face, “the human face divine.” The rosy tint of youth and health, those changing shades that speak the passions and emotions of the soul, the blush of modesty, the paleness of fear, the glow of indignation, the light and sparkling expressions of joy, the dark cloud of melancholy and grief,—all, all are impressive and beautiful. There is a beauty in the human frame, its erect form, its fair proportions, the fitness for the end for which every part was formed, all these are sublimely beautiful; they are venerable, as they impress us with a sense of a present Deity. There is a beauty in the mountain, and in the valley, in the grove and the waterfall, in the sunshine and the cloud. But what is the beauty of matter, animate or inanimate, compared with the beauty of holiness? Does the eye, the countenance, the form, ennoble and beau-

tify the body ? Piety adorns and beautifies the soul. It confers a sweetness and grace, a purity and elevation infinitely superior to all that is lovely in nature. The beauty of perfected graces is the perfection of beauty. It is the beauty of Heaven, the beauty of God ! Youth adorned with symmetrical and mature christian graces, is lovely ; age is venerable and sublime. There is not an object on earth more worthy of honor and respect, than an old disciple who is a ripe Christian. " Upon such an one the eye rests with peculiar satisfaction. His hoary head is a crown of glory, being found in the way of righteousness. As he draws near the world of light, his countenance gathers brightness as did that of Moses, when he had been conversing with God on the Mount. And though his earthly comforts be torn from him by the rude hand of time or the rough blasts of adversity, his all-sufficient, his ever abiding happiness still remains. He still stands like the glory of the forest, stript indeed of summer foliage, but showing more clearly to the observing eye, his solid strength and substantial texture. Compared with such a sight, how does the pride, and pomp, and pageantry of earth, sink into insignificance and nothing !"

But how easily is this moral beauty soiled ! A little deviation from the known rules of proportion mars the symmetry and beauty of the human face or form. So with religious character. Seek then for symmetry, for maturity ; a religious character, resembling the "body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body." Maturity of knowledge, experience, and graces, rightly tempered together, will be like the prismatic colors, all distinct, yet so melting into each other, that when blended, they form one perfect ray of light. The grains, the flowers, and other natural productions attain not the perfection of their beauty, till they reach the maturity of their growth. So with spiritual productions. The loveliness of the christian character is not fully seen till its symmetry and maturity are exhibited. Seek then upon him, its breezes fanning him, its odors wafted to him, its

for full growth, for ripeness. In the eyes of the good, such a character will have a lustre, a moral sublimity, like the disc of the sun, every part refulgent.

2d. The attainment of a ripe christian character will have a happy influence on our closing hours. It was long ago remarked that the way of a man is indicative of the end of that man. "Mark the perfect man and behold the upright, for the end of that man is peace." If a mature christian character does not insure to all a triumphant exit from time to eternity, it never fails to afford a safe, a peaceful, a happy one. The closing scene of many Christians is disturbed; self-reproach, painful fears, distressing doubts, often cast a kind of gloom over them as they approach the last conflict. But these might all be spared, were they in life conscientious and diligent in the attainment of a higher degree of moral excellence. The Scriptures describe the last hours of some of the eminent servants of God, and they always represent them as meeting death with peace and tranquility of mind, and coming to their graves as a shock of grain cometh in, in his season. The good old Jacob at the close of his eventful life could say, "I have waited for thy Salvation, O Lord," and then gently breathing his last, he was gathered to his fathers. David having served his generation according to the will of God, and become a man after God's own heart, at length "fell on sleep," a scripture phrase signifying the peaceful and happy death of the righteous. Simeon, and Stephen, and Paul, and John, had made eminent attainments in piety, and their end was eminently peaceful and happy. Every page of the history of the christian church, from the apostles down to the present time, contains the record of eminent saints whose end was peace, and even triumphant joy.— "Do not think," said the pious Mr. Hervey "that I am afraid to die. I assure you I am not." Said that holy man, Richard Baxter, to one who asked him in his last moments how he did, "I am almost well." The triumphant language of Payson describing the celestial city as full in his view, its glories beaming upon him, its breezes fanning him, its odors wafted to him, its

sounds striking upon his ear, and its spirit breathed into his heart, is too well known to need repeating. Such is the effect which mature piety has upon the last days of God's people. Being ripe for death, they are ripe for Heaven. Death loses its sting, and the grave its terrors. Even before they go down into the dark valley, God comes forth and meets them, refreshes them with his presence, and grants them sweet foretastes of that rest and joy into which they are so soon to enter. Do you desire to have an entrance ministered to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ? Then attend to the words of the Apostle: "giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—"Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Grow in knowledge, in experience, in graces. Seek for completeness and maturity of christian character. Then shall you come to your grave in peace. Your departure shall be that of a conqueror, and your last note, the note of victory.

3rd. I remark again that we have been furnished with a happy example of mature piety, in the life and character of our venerated friend and mother in Israel, whose mortal remains are now before us. She has come to her grave in a good old age, *as a shock of corn cometh in, in his season*. It has been well said that the memorials of the good constitute one of most sacred and valuable possessions of the church of Christ.—When they die, their character becomes the property of the church. We admire the wisdom of God in causing the examples of ancient worthies to be recorded upon the page of sacred

and ecclesiastical history, for the spiritual benefit of future generations. Men are proverbially imitative creatures. Rules and precepts guide to the knowledge of virtue; good examples lead to the practice of it. When the great Apostle to the Gentiles would stir up his Hebrew brethren to constancy and eminence in the faith, he presents before them the examples of Abel, Enoch and Noah; of Abraham, Joseph and Moses. He tells them of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and of Samuel and of the prophets.—It is when we see the beauty of holiness moving before us in a loving form, that we are most powerfully drawn to admire and imitate. We should do injustice to ourselves, therefore, and to the cause of Christ, if we should suffer the present occasion to pass without a particular notice of the character of our deceased friend.

MRS. SARAH LORD DANIELSON was the widow of General James Danielson.\* She belonged to a family of ten children, four of whom did not survive the period of infancy. The remaining six became not less remarkable for their longevity than for their equanimity, since their aggregate age amounts to about four hundred and seventy five years.† Mrs. Danielson's

\*Gen. Danielson was a descendant of the third generation from Mr. James Danielson, one of the original settlers in Killingly. The descending-genealogy is as follows; James Danielson, Esq. Samuel Danielson, Col William Danielson, and Gen. James Danielson. Gen. Danielson was a man of wealth and influence, and was remarkable for integrity of character and acquaintance with men. That he was highly respected and esteemed by his fellow citizens, is evident from the fact that he was frequently chosen by them during the first quarter of the present century, to represent the interests of the town in the State Legislature. As a christian, his life was unexceptionable. He was one of the original members of this Church, and in 1813 was chosen to the office of Deacon, which he filled with credit to himself, and acceptance to his brethren, till his death in 1827. From him, by common consent, our thriving village has been named.

† Mrs. Danielson's paternal grand father was Rev. Hezekiah Lord, who for many years was pastor of the Congregational Church in Griswold, in this state, where he died in 1751. His children were as follows; by his first wife: Mrs. Sarah Fisk, whom he married in 1725, Hezekiah, Sarah, Elias, Elisha; and by his second wife, Mrs. Zeruiah Backus, whom he married in 1738, Nathaniel, Zeruiah, Lydia, Mary, Elizabeth, and Lydia 2nd.

descendants have amounted in all, to forty four; eleven children, thirty grand children, and three great grand children.

She was hopefully converted when about twenty five years of age, and with her husband, united with the church in Brooklyn, under the pastoral care of Rev. Dr. Whitney. When this church was organized, fifty years ago last August, she was one of the thirteen of which it was composed. Only one\* of the original members survives her.

In general temper and disposition, nature did a great deal for her. She was naturally kind and amiable. This native disposition shone with peculiar beauty when, being regulated by the spirit of God, it became a christian grace,—the grace of gentleness. If this trait does not make splendid characters, it makes

Elisha Lord, the fourth child of the Rev. Hezekiah Lord, and the father of Mrs. Danielson, was married in 1759 to Aletheia Ripley, sister to the first minister in Abington, in this state. By her, he had one son, Elisha. After her death, he married Mrs. Tamarson Coit in 1763. The children by this marriage were Experience, (afterwards Mrs. Cleveland, of Topsfield, Mass.,) Hezekiah, (who died in infancy,) Aletheia, (afterwards Mrs. Huntington, also of Topsfield, Mass.,) Sarah, (the subject of this discourse,) Mary, (afterwards Mrs. Fuller of Plainfield, Ct.,) Tamarson, (who died in infancy,) Selina 1st, and Selina 2nd, (both of whom died very young,) and Pamela, (now Mrs. Eaton, also of Plainfield, and the only surviving member of the family.)

Of Rev. Hezekiah Lord, I have learned but little. From a letter which he wrote to his son Elisha, on his first marriage, I should judge that he was a very pious and good man, but not wealthy. "Had I worldly substance to impart to you, in setting up in the world," says he, "I should freely impart it, but it hath pleased God so to order my worldly circumstances that at present I am not able to do for my children as I would. All that I can do at present is to commit my children to God, and the care of that Providence which provides for man and beast. Be not desirous of grandeur and greatness. Worldly greatness makes no man happy. In all things, by prayer and supplication, let your requests be made known unto God, and you shall never want what He sees fit you should have. Serve God with your house and you will be blessed of Him."

Dr. Elisha Lord, the father of Mrs. Danielson, was a practicing physician in Abington for more than fifty years, and is spoken of by the older inhabitants as a remarkably pleasant, sociable, and humorous man. He died in 1809.

\*Mrs. Mary Stearns.

amiable and lovely ones. If it does not qualify one to lead in bold schemes and enterprises, yet, when quickened by energy and force, it is exactly adapted to make home happy. In this world of clouds and storms, where shall a man look for the calm sunshine of peace and happiness, if not in his own domestic circle? And on whom does the character of that circle depend so much as the wife and mother? Mrs. Danielson's domestic circle was a pleasant one, because her heart was a perennial fountain of kindness and gentleness.

Her interest in the young remained to the last. Old people are apt to lose this, and the consequence is unhappy. Youth are quick to see who feel an interest in them, and if they do not always repay love for love, they are pretty sure to return neglect for neglect. If old people bind themselves to the young in sympathy and affection, the happy effect will be reciprocal; the young will receive from them, the result of their experience and observation, and will profit by their wisdom, while they will receive from the young somewhat of the freshness, the vivacity, and the happiness of youth; and thus to a great degree avoid the solitariness, the loneliness, the dryness of old age. Our deceased friend cultivated, as we have said, a lively interest in young people: hence two results followed,—the young felt an interest in her, and she grew old with youthful and vivacious feelings, pleasantly, gracefully.

Her benevolence and tender regard for the welfare of others was worthy of imitation. She seldom called attention to what related only to herself or her individual interests. True, she would sometimes when attempting to walk, very pleasantly remind you of the words of the wise man: "The legs of the lame are not equal;" but she did not weary you with an account of her bodily infirmities and pains. It accorded more with the promptings of her benevolent heart to proffer her sympathies to you, than to ask yours for her: hence her kind and oft repeated inquiries after your health, your family and friends. We will not affirm that in her case self was annihilated. This is true of none on earth or in Heaven. But we do say that she wants

and welfare of others forbade self to be prominent. Her benevolence did not all evaporate in words; it was manifested in deeds of charity. These have been, not like a summer torrent fitful and noisy; but like a perennial fountain, flowing silently,—always flowing—flowing even to death. Many can testify that to shake hands with her at parting was often worth a bank note.\* Even upon her sick and dying bed, her thoughts were not unfrequently occupied about the needy, and portions were directed to be sent to them. In the days of her bodily vigor, she visited the sick, comforted the afflicted, fed the hungry and clothed the naked: and in her death, the widow, the fatherless, and the poor of the parish, have all lost a kind and sympathising friend. But some may say, ‘She had the means.’ True: but if any one whose means are more limited will use them as benevolently and liberally in proportion, as she did, he will deserve and shall have the same praise. Let the living imitate her then, in this particular, scattering with a liberal hand and doing good to others, thus laying up in store a good foundation against the time to come. Then, when called to an account of their stewardship they shall hear the welcome plaudit, “Well done, good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord.”

Mrs. Danielson was ever a friend and supporter of her pastor. Those who know by experience the trials of the pastoral office, will be able to appreciate her worth as a parishioner, when we say that she was among the first in that class, who stay up the hands and encourage the hearts of their spiritual teachers by kind words and kind deeds. She knew how to speak a word in season to her pastor when he was weary and bowed down under his burdens, and his heart was sinking with discouragement and trouble. At such a time, a word fitly spoken, how good it is! By her deeds she showed her approbation of the divine appoint-

\*To those unacquainted with her, this phrase may be obscure, but to very many it will have such a significance of meaning as to require no explanation.

ment, that they who preach the gospel should live of the gospel. While her pastor communicated to her, spiritual things, she felt it no grievance or burden that he should be a partaker of her temporal things.

Few traits were more remarkably developed in her lovely character, than her disposition to think favorably of all about her. Few indeed are the persons who have heard words of censure drop from her lips. Her disposition to put the best construction upon the words and actions of men which the case would admit and to throw the veil of charity over what was doubtful, is worthy of imitation. When others censured, she would often apologize; when they despised, she would pity. All who knew her will concede to her the possession of a large share of that charity which, "thinketh no evil," and "hopeth all things."—This disposition met with its certain requital according to the words of the divine teacher: "Judge not, and ye shall not be judged: condemn not and ye shall not be condemned."

Her piety was of a remarkably cheerful stamp. In this respect she was a model. It is common for age to bring peevishness, melancholy, and impatience; a disposition to think that things were formerly much better than now, and that all the changes that take place in habits and modes of thought, are for the worse. But from this and kindred infirmities she was mercifully delivered. As she advanced in age, she served God and her generation with a cheerful heart, and a patient, contented mind.

No one who knew her will dispute that she entered deeply into the spirit of our Lord's injunction, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Her heart seemed to be pervaded with a deep sense of her sinfulness in the sight of God: this produced its legitimate fruit—humility; and her humility often found utterance in such unaffected, heartfelt expressions as these: "I have been a very unprofitable servant." "I am but a poor unworthy creature, but the Lord has been very merciful to me." How far removed was she from parade, pomp, and ostentation! Her piety was truly

an humble piety. Near akin to the grace of humility, is dependence or trust. Her expectation of final acquittal and salvation was based wholly upon Christ, as the procuring cause and not upon human merit. On one occasion when asked if she felt disposed to make a Saviour of her works, with eyes swimming in tears and hands raised from the bed, she exclaimed with an emphasis that made a deep impression, "Oh! I owe my Lord ten thousand talents and have nothing to pay." After a moment's pause she added, "But though I have been so great a sinner, yet I can trust in the merits of Christ and the mercy of my God."

Her attachment to the sanctuary was strong. In her advancing years and declining strength, she made great efforts to appear before God in Zion : and when at last, by her great infirmities, she was unable any longer to get to the temple, her fondest recollection still lingered about the place "whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord;" and the language of her heart to the last was, "Peace be within thy walls and prosperity within thy palaces. For my brethren and companion's sake I will now say, Peace be within thee." To day, she pays her last but unconscious visit to the place she so much loved. It is meet that her body be carried from the sanctuary to its final resting place, as her soul went from its earthly temple to its long home in the presence and bosom of her God.

Such, in brief, was her piety ; intelligent, experimental, practical, symmetrical. It had been deepened by affliction, advanced by effort, and matured by age. In short, she was a rare illustration of the subject of the present discourse : the mature christian ripe for heaven, as the full grown corn in the ear for harvest. But she rests from her labors and her works do follow her. She has come to her grave, full of years, and adorned with many graces. In an important sense, she was great ; but her greatness was that of matured moral qualities,—a greatness of heart. She was not pre-eminently talented, but pre-eminently good.

How could the time of her death have been appointed more wisely? Had she died sooner, her active efforts conducive to some useful end, would apparently have been curtailed. Had she lived longer, she would soon have survived her usefulness, sunk into a second childhood, and become a burden. As it is, she died at a time opportune for her and for us. By her death her virtues are brought out afresh, and she, in a sense, now begins to live her life over again. Her second life will in some respects be better than her first; for the excellences of her character will be cherished with veneration and affection, while her defects, like small objects in the distance, or little incidents that took place a great while ago, will soon be lost sight of, or forgotten. Her name will be cherished as a fragrant memorial for a great while to come. The corner of the room she occupied,—the chair in which she sat, always working with her hands—and even the bellows and the fire frame made to contribute to her convenience, by holding her large Testament, or some book on practical piety—will long have pleasant associations from their relation to her. But we cannot doubt that her influence for good, will outlive even her name. It will be felt for generations to come, when the features of her pleasant countenance shall have faded from the memory and the canvass, and her very name shall have been forgotten.

There are funeral occasions at which we cannot repress a flood of tears. There is such a sundering of tender ties, such a destruction of earthly hopes and perhaps of everlasting happiness that we can only bury our faces in our hands and weep.

Not so to day. Here we behold one, with plans all matured and active labors all done, like the weary laborer at the close of a well spent day, lying down to rest,

“Calmly as to a night’s repose,  
Like flowers at set of sun.”

“Why weep ye then for her, who, having won  
The bound of man’s appointed years—at last  
Life’s blessings all enjoyed, life’s labors done,  
Serenely to her final rest has passed:

While the soft memory of her virtues, yet  
 Lingers like twilight hues when the bright sun is set?  
 Her youth was innocent: her riper age  
 Marked with some act of goodness every day:  
 And watched by eyes that loved her, calm and sage,  
 Faded her late declining years away.  
 Cheerful she gave her being up, and went  
 To share the holy rest that waits a life well spent.

This sister of the deceased has occasion for gratitude that the pleasant relationship has been vouchsafed so long, and she is now admonished, that the messenger will call for her next.

These children have lost a mother to whom, under God, they owe everything. In the critical period of childhood, she dissuaded you from the wrong, and won you to the right, by mildness and love. Your youth and mature years have been rendered happy by her pleasant countenance, her winning voice, her complaisant and courteous demeanor. But these will be no more. The staple is broken to which these six family cords were fastened, binding you together. Your common centre of attraction is gone, and that pleasant thought of mother and home can be enjoyed no more. Cherish the counsels of your mother and practice her virtues; and then shall go down a stream of covenant blessings to succeeding generations.

In this way, these grandchildren of the deceased shall come in possession of that inheritance, which the wise king of Israel tells us a good man leaves to children's children.

To all those who compose this large circle of mourners, whether more or less nearly related to the deceased, the occasion says—Be thoughtful: be instructed how to live for God and eternity.

This church is called to witness the removal of another of its pillars. Numerically, we have lost only one; but in moral power, our loss is not to be estimated by numbers. A consistent devoted, mature christian is often a host. Lord, for the one thou hast taken, raise us up many who shall be like Barnabas, good men, full of faith and of the Holy Ghost, and like Dorcas, full of good works and alms deeds which they shall do.

Ye aged men and women, your heads are whitened, and your faces furrowed and wrinkled with age. Soon will the great

reaper put in the sickle, because the time of harvest is come.—  
Soon must you die, and your bodies be laid in the grave. See  
to it that the fruits of righteousness are perfected in your lives,  
and that your souls are prepared for the mansions of bliss. Oh !  
give diligence to improve the remainder of your time in works  
of piety, if you would *come to your grave in a full age as a  
shock of corn cometh in in his season.*

ERRATUM.—In reading, omit the last line on page 12.



# MEMORIAL

OF THE

PROCEEDINGS

OF THE

LEGISLATURE

OF THE

STATE OF

NEW YORK

1854

ALBANY:

W. H. BROWN, 1854.